

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Great Union Revival, Bellingham, Wash., Joe Henry Hankins Preaching

312 Conversions, Many Rededications, In Greatest "Spiritual Awakening in a Quarter of a Century." Striking Conversions, Great Crowds By the Editor

A number of accounts have reached us of the blessed union revival held by Dr. Joe Henry Hankins, assisted by "The Happy Clarks," musicians, in Bellingham, Washington.

Rev. R. Francis Hall, D. D., pastor of Broadway United Presbyterian Church in Bellingham, in a very kindly personal letter to me, included an account of the campaign which we are specially happy to print. Dr. Hall wrote the following:

"Is The Day of Evangelism Past?"

"The answer to this question is strongly in the negative as we review the great revival known as the Christ for Bellingham, which was recently held in the city of Bellingham, Washington.

"To the writer came the responsibility as General Chairman of suggesting the name of a suitable Evangelist. Dr. Joe Henry Hankins, Pine Bluff, Arkansas, was the choice largely because of his record as an Evangelistic Pastor of the First Baptist Church of Little Rock, Arkansas, where in five years he received 3,500 members, of which 2500 were on profession of faith.

"We were certainly led by the Holy Spirit in our choice, for although Dr. Hankins has only been about two years in the Evangelistic work exclusively, there is no doubt but that the hand of the Lord is upon and has called him into this work.

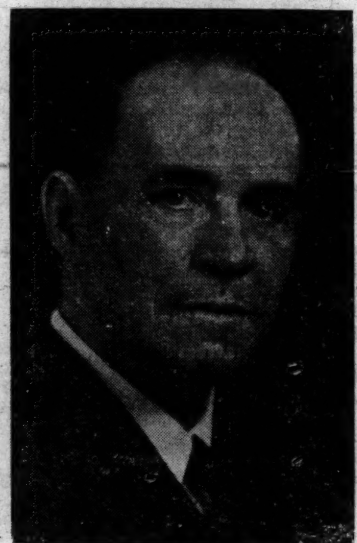
"The committee was led to engage the High School Auditorium with a seating capacity of 1300 and it proved to be none too large. The audience increased in numbers and in interest and hundreds accepted Christ as their Saviour and

Christian people caught a new vision. The oldest residents stated that Bellingham has not had such a spiritual awakening in a quarter of a century.

"God has specially endowed Dr. Hankins for just such a city-wide movement. His method and manifest spiritual power would remind one of D. L. Moody. He has the keen, scholarly, analytical mind of an R. A. Torrey and the love and compassion for souls of a Wilbur Chapman.

"Dr. Hankins does not rely on the energy of the flesh by funny stories or witticism, but holds his audience by a clear denunciation

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DR. HANKINS

Worldwide Missions and The Lord's Return

By HOWARD W. FERRIN, D.D. President, Providence Bible Institute, Providence, R. I.

In all questions concerning the future of humanity, we must either imagine what it will be or accept the testimony of divine revelation with reference to it. We are not concerned with those who reject divine revelation, but only with those who believe that all true knowledge of the future of man is based hereupon. Among the latter, there are two classes: First, those who hold that Christ will establish His kingdom by the peaceable and gradual diffusion of His principles; and second, those who look for its establishment through His personal acts in the separation of the good and evil, and in judgment.

These two views are radically at variance. Which of these conceptions of the future can we hold? We turn to the Parable of the Tares and the Wheat. Have the tares of this age already ripened and brought forth their perfected fruit, and are they now withering away? What did our Lord say? "Let both tares and wheat grow together till the harvest."

Observe that the harvest is the time when both are ripe; when righteousness and wickedness have both come to the full. Archbishop Trench, in his comment upon this parable, wrote "We learn that evil is not, as so many dream, gradually to wane and disappear before good, but is ever to develop itself more fully, even as on the other side, good is to unfold itself more and more mightily also. Thus it shall go on until at last they stand face to face, each in its highest manifestation of the persons of Christ and of Antichrist. Both are to grow, evil and good, until they come to a head—until they are ripe—one for destruction, and the other for full salvation."



DR. FERRIN

If divine revelation clearly teaches the contemporaneous development of good and evil, then the husband was a professor of religion. He came into our office one evening, being a brother of Squire W., and said to me, "My wife cannot live through the night." This seemed to plant an arrow, as it were, in my heart. It came upon me in the sense of a burden, that crushed me, the nature of which I could not at all understand; but with it came an intense desire to pray for that woman. The burden

was so great that I left the office almost immediately, and went up to the meeting house to pray for her. There I struggled, but could not say much. I could only groan with groanings loud and deep.

"I stayed a considerable time in the church, in this state of mind, but got no relief. I returned to the office; but I could not sit still. I could only walk the room and agonize. I returned to the meeting house again, and went through the same process of struggling. For a long time I tried to get my prayer before the Lord, but somehow words could not express it. I could only groan and weep, without being able to express what I wanted in words. I returned to the office again, and still found I was unable to rest; and I returned a third time to the meeting house. At this time the Lord gave me power to prevail. I was enabled to roll the burden upon Him; and I obtained the assurance in my own mind that the woman would not die, and indeed that she would never die in her sins."

That woman did not die, but recovered, and soon was converted.

A Waning Revival Renewed By Prayer

A later lesson in the power of prayer is given.

"I have said that in the spring of the year the older members of the church began manifestly to decline in their engagedness and zealment of good and evil, why should

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Prayer Brought Finney Revivals

Over 250,000 Conversions In A Few Years, In Revivals Conducted by Charles G. Finney, Beginning About 1823 in New York, Pennsylvania, Delaware, New England, and Ohio

By EVANGELIST JOHN R. RICE

Charles G. Finney was converted in 1821. He was a Presbyterian, then a Congregational preacher; held wonderful revivals first in New York state, then in neighboring states, and eventually in England. He was the founder of Oberlin College. Doctrinally, he was not always right, but his success in soul-winning is one of the most remarkable in all Christian history. It is estimated that a quarter of a million souls were won in his revival campaigns in a small area of the United States, and in a few years' time. The history of these revivals is given principally in that remarkable book, *The Autobiography of Charles G. Finney*, published by Revell. It is a big book of 477 pages, and has had a most remarkable influence in setting people on fire for evangelism and in showing the way how to have revivals. The book had a great influence on Dr. R. A. Torrey, and was used of God to turn him from a good Bible teacher into a marvelously used evangelist who won hundreds of thousands of souls, I suppose.

This great book ought to be read prayerfully by every preacher, especially by every evangelist. I have read it a number of times. It has profoundly influenced my life.

In his accounts of revival serv-

ices in which he was used of God, Mr. Finney repeatedly tells how the revivals came in answer to prayer; how the most violent and profane of sinners were convicted and wonderfully saved in answer to prayer. Prayer, combined with obedient witnessing and dependence upon the preaching of the Word of God, wrought marvels. Prayer, even more than the preaching, was the secret of the great Finney revivals.

In this article I want to give you a number of quotations from Mr. Finney's books, showing that great revivals come in answer to persistent, prevailing, broken hearted praying. I want to show that always the way to victory for those who would be used of God in great revivals, is through prevailing prayer.

The Young Christian Began With A Remarkable Life of Prayer.

When Charles G. Finney was converted, as a brilliant young lawyer, he at once set out to spend much time in prayer. As result, he received a wonderful "baptism with the Holy Ghost," as he calls it. He lost all desire to be a lawyer and immediately resolved to preach.

He started a prayer meeting in his town, rounding up a minister and older Christians long before day each morning, in the church house to pray. He said, "I used to have, when I was a young Christian, many seasons of communing with God which cannot be described in words." Then he says, "I used to spend a great deal of time in prayer; sometimes, I thought, literally praying 'without ceasing.' I also found it very profitable, and felt very much inclined to hold frequent days of private fasting. On those days I would seek to be entirely alone with God, and would generally wander off into the woods or get into the meeting house, or somewhere away entirely by myself." He often fasted and prayed.

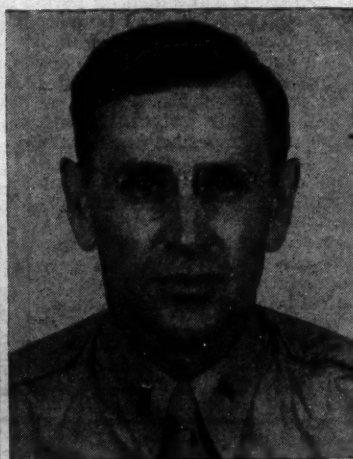
Finney tells how he was led to pray for the healing and conversion of a lost woman, given up to die.

"The Lord taught me, in those early days of my Christian experience, many very important truths in regard to the spirit of prayer. Not long after I was converted a woman with whom I had boarded—though I did not board with her at this time, was taken very sick. She was not a Christian, but her

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Other Evangelists You Should Know

Chaplain Rolfe Barnard, Great Preacher, Student, Evangelist



Evangelist Rolfe Barnard

It is a great joy to the editor to announce that Evangelist Rolfe Barnard is available now for campaigns, after extended service as chaplain in the armed forces. Hundreds of soldiers were saved under his ministry, but God seems to have clearly led him back into the larger opportunities afforded by a nation-wide evangelistic ministry. Brother Barnard is a really great preacher, with college and seminary training, a remarkable Bible student, pungent, convicting, scholarly evangelist.

I have just received a letter from Rev. Hoyt A. Ayers, pastor of the

Clayton Street Baptist Church, Montgomery, Alabama, concerning Brother Barnard, which I now quote:

"Recently it was our privilege to have Rev. Rolfe Barnard for a series of evangelistic services at the Clayton Street Baptist Church. Our people consider this one of the most successful revivals in the history of Clayton Street. Large crowds attended and many were saved. We had eighty-six additions during this series.

"I consider Brother Barnard one of the most outstanding evangelists of the day. His methods are unique, and he preaches the old time gospel with great power. Brother Barnard is not a high-pressure evangelist who leads juniors to mass decisions. He preaches the gospel with clarity and depends absolutely upon the Holy Spirit of God to bring people to repentance. Of the forty-nine people who joined our church for baptism, only a few were small children.

Brother Barnard is a graduate of Hardin-Simmons University at Abilene, Texas, and Southwestern Seminary at Fort Worth, Texas. He was in evangelistic work exclusively for thirteen years with headquarters at Tulsa, Oklahoma. He has held meetings in Canada, Old Mexico, and many states of the Union. When I met him he was a chaplain in the United States Army located at Maxwell Field, Montgomery, Alabama. Because of his evangelistic tendencies, he resigned as a chaplain, received an honorable discharge from the army and is now back in full-time evangelism.

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Prayer Brought The Finney Revivals

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for God. This greatly oppressed me, as it did also the young converts generally. About that time I read in a newspaper an article under the head of, "A revival revived." The substance of it was, that in a certain place there had been a revival during the winter; that in the spring it declined; and that upon earnest prayer being offered for the continued out-pouring of the Spirit, the revival was powerfully revived. This article set me into a flood of weeping.

"I was at that time boarding with Mr. Gale, and I took the article to him. I was so overcome with a sense of the divine goodness in hearing and answering prayer, and with a felt assurance that he would hear and answer prayer for the revival of his work in Adams, that I went through the house weeping aloud like a child. Mr. Gale seemed surprised at my feelings, and my expressed confidence that God would revive his work. The article made no such impression on him as it did on me.

"At the next meeting of the young people, I proposed that we should observe a closet concert of prayer for the revival of God's work; that we should pray at sunrise, at noon, and at sunset, in our closets, and continue this for one week, when we should come together again and see what farther was to be done. No other means were used for the revival of God's work. But the spirit of prayer was immediately poured out wonderfully upon the young converts. Before the week was out I learned that some of them, when they would attempt to observe this season of prayer, would lose all their strength, and be unable to rise to their feet, or even stand upon their knees in their closets; and that some would lie prostrate on the floor, and pray with unutterable groanings for the out-pouring of the Spirit of God.

"The Spirit was poured out, and before the week ended all the meetings were thronged; and there was as much interest in religion, I think, as there had been at any time during the revival."

The marvelous revival at Pentecost continued on long months, possibly years, unabated in power and blessing. No doubt the reason was, "That they continued steadfastly . . . in prayers." (Acts 2:42). Acts 4:31 tells us of new burden of prayer for power, and that again the disciples were "filled with the Holy Ghost," with great power and multitudes saved as result. When revivals wane, prayerlessness is the cause; and renewed prayer and supplication is the remedy.

Prayer Turned Opposition, Hate and Threats Into Great Revivals at Evans' Mills

In the little New York town of Evans' Mills, Finney began to preach. There were no visible results. The town was cold and wicked. Finney began to accuse them sharply, to put them on record as against God and the Bible and determined not to be saved. As a result, great opposition arose in the town. But Finney betook himself to prayer, and he says,

"Deacon McC. . . and myself agreed upon the spot, to spend the next day in fasting and prayer—separately in the morning, and together in the afternoon. I learned in the course of the day that the people were threatening me—to ride me on a rail, to tar and feather me, and to give me a walking papers, as they said. Some of them cursed me; and said that I had put them under oath, and made them swear that they would not serve God, that I had drawn them into a solemn and public pledge to reject Christ and his Gos-

pel. This was no more than I expected. In the afternoon Deacon McC. . . and I went into a grove together, and spent the whole afternoon in prayer. Just at evening the Lord gave us great enlargement, and promise of victory. Both of us felt assured that we had prevailed with God; and that, the power of God would be revealed among the people.

"As the time came for meeting, we left the woods and went to the village. The people were already thronging to the place of worship; and those who had not already gone, seeing us go through the village, turned out of their stores and places of business, or threw down their ball clubs where they were playing upon the green, and packed the house to its utmost capacity."

When Finney arose that night to preach, he had supernatural power. He says, "The Spirit of God came upon me with such power, that it was like opening a battery upon them. For more than an hour, and perhaps for an hour and a half, the word of God came through me to them in a manner that I could see was carrying all before it. It was a fire and a hammer breaking the rock; and as the sword that was piercing the dividing asunder of soul and spirit. I saw that a general conviction was spreading over the whole congregation. Many of them could not hold up their heads."

When the sermon was over, Finney dismissed the crowd, but they could not leave. One woman was so convicted that she could not speak or move for about sixteen hours. A revival broke out, infidels were converted, and many, many were saved.

Finney tells of "Father Nash," who became a great man of prayer for souls. Finney says, "When he came to Evans' Mills he was full of the power of prayer. He was another man altogether from what he had been at any former period of his Christian life. I found that he had a 'prayig list,' as he called it, of the names of persons whom he made subjects of prayer every day, and sometimes many times a day. And praying with him, and hearing him pray in meeting, I found that his gift of prayer was wonderful, and his faith almost miraculous."

Prayer Brings Great Revival At Village of Antwerp, N. Y.

In Antwerp, N. Y., there was one church building which was locked up and unused. Universalists broke up services of the little Presbyterian congregation. Finney tells us the story of a great victory there. It came in answer to prayer.

"In passing around the village I heard a vast amount of profanity. I thought I had never heard so much in any place I had ever visited. It seemed as if the men, in playing ball on the green, and in every business place that I stepped into, were all cursing and swearing and damning each other. I felt as if I had arrived upon the borders of hell. I had a kind of awful feeling. I recollect, as I passed around the village on Saturday. The very atmosphere seemed to me to be poison; and a kind of terror took possession of me.

"I gave myself to prayer on Saturday, and finally urged my petition until this answer came: 'Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee. For I have much people in this city.' This completely relieved me of all fear. I found, however, that the Christian people there were really afraid something serious might happen, if religious meetings were again established in that place. I spent Saturday very much in prayer; but passed around the village enough to see that the appointment that had been given out for preaching in the school-house, was making quite an excitement.

"Sabbath morning I arose and left my lodgings in the hotel; and in order to get alone, where I could let out my voice as well as my heart, I went up into the woods at some distance from the village, and continued for a considerable time in prayer. However, I did not get relief, and went up a second time; but the load on my mind increased, and I did not find relief. I went up a third time; and then the

answer came. I found that it was time for meeting, and went immediately to the school-house. I found it packed to its utmost capacity."

God helped Finney wonderfully in his bold condemnation of sin. He openly accused the crowded house of their blasphemy and profanity. The locked meeting house was opened and every service was crowded with people, whether day or night. The town was marvelously changed, conviction was everywhere and multitudes were saved.

Finney says that always revivals are the work of the Holy Spirit, and that His power comes only in answer to prayer.

Charles G. Finney's explanation of the early revival under his leadership is as follows:

"In reflecting upon what I have said of the revivals of religion; in Jefferson and St. Lawrence counties, I am not quite sure that I have laid as much stress as I intended upon the manifest agency of the Holy Spirit, in those revivals. I wish it to be distinctly understood, in all that I shall say, that I always in my own mind, and practically, laid the utmost stress upon this fact, underlying, directing, and giving efficiency to the means, without which nothing would be accomplished."

"I have once said, more than once, that the spirit of prayer that prevailed in those revivals was a very marked feature of them. It was common for young converts to be greatly exercised in prayer; and in some instances, so much so, that they were constrained to pray whole nights, and until their bodily strength was quite exhausted, for the conversion of souls around them. There was a great pressure of the Holy Spirit upon the minds of Christians; and they seemed to bear about with them the burden of immortal souls. They manifested the greatest solemnity of mind, and in the greatest watchfulness all their words and actions. It was very common to find Christians, whenever they met in any place, instead of engaging in conversation, to fall on their knees in prayer."

"Not only were prayer-meetings greatly multiplied and fully attended, not only was there a great solemnity in those meetings; but there was a mighty spirit of secret prayer. Christians prayed a great deal, many of them spending many hours in private prayer. It was also the case that two, or more, would take the promise: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven,' and make some particular person a subject of prayer; and it was wonderful to what an extent they prevailed. Answers to prayer were so manifestly multiplied on every side, that no one could escape the conviction that God was daily and hourly answering prayer."

"If anything occurred that threatened to mar the work, if there was any appearance of any root of bitterness springing up, or any tendency to fanaticism or disorder, Christians would take the alarm, and give themselves to prayer that God would direct and control all things; and it was surprising to see, to what extent, and by what means, God would remove obstacles out of the way, in answer to prayer."

"In regard to my own experience I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation. In this respect my experience was what it has always been."

"For several weeks before I left DeKalb to go to the synod, I was very strongly exercised in prayer, and had an experience that was somewhat new to me. I found myself so much exercised, and so borne down with the weight of immortal souls, that I was constrained to pray without ceasing. Some of my experiences, indeed, alarmed me. A spirit of importunity sometimes came upon me so that I would say to God that he had made a promise to answer prayer, and I could not and would not, be denied. I felt so certain that he would hear me, and that

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Worldwide Missions And The Lord's Return

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we ignore or minimize evil? Those who have ears for the cries of "peace and progress" only, and eyes to see signs of good only, will think that this is pessimistic; but a thorough treatment of the teachings of our Lord and of the apostles concernig the end of this age, will force one to the conviction that this age will end in calamitous disaster to the whole wide world.

THE TASK OF THE CHURCH

In view of the divine revelation concerning this age, what is the task of the Church? Certainly it is not to convert the world; rather in the language of James at the first Council at Jerusalem, as recorded in Acts 15:14, it is "to gather out a people from among the Gentiles for His Name." This people compose the Church, which is Christ's body. There will come a day when "the fullness of the Gentiles" (Romans 11:25) will have come in, when the Lord will return for His own, and the dead in Christ, with the living who also are in Him, will be caught up in the clouds to meet Him in the air. Following the Rapture of the Church, the earth will be purged of all things that offend, and Christ shall reign over the earth in righteousness and peace during the Millennium.

SCOFFERS

In lieu of the teaching of the Scriptures concerning the uncertainty of the time of Christ's advent, and in view of present world conditions which indicate that the coming of the Lord may be near, it is possible for Christians to assume one of the two attitudes toward his coming. Certainly no Christian will be found among those within the church who scoff, saying: "Where is the promise of His coming?" That there are those within the church who scoff at the Second Coming of Christ we have actual contemporary evidence. The following is a statement of Dean Inge: "The predictions clearly assert that the Return, or Coming, of the Son of man, was imminent; predictions which certainly have not and now cannot be fulfilled; such a nation would not be compatible with sanity."

Peter's reply to all such scoffers is: First, that Christ's Return is assured by history (II Peter 2:5-7). The flood was a fact of history in the ancient world, but of this, men are wilfully ignorant. Second, Christ's Return is assured by divine arithmetic, for the master solution of the problem of the delay of Christ's Coming is given in II Peter 3:8: "But, beloved, be not ignorant of this one thing, that one day is as a thousand years, and a thousand years as one day." As the Psalmist in Psalm 94 puts in: "A thousand years in thy sight are but as yesterday."

REVIVAL POSSIBLE

But before we further consider the Apostle's master solution of the problem of the delay of Christ's Coming, let us speak of an attitude which obtains among some prophetic students today who believe that the hour of His Coming has drawn nigh. There are some students of the prophetic Scriptures who so believe that His coming draweth nigh that they do not believe that we should pray

for or expect revival in the church, or that we should press the claims of world-wide mission upon the people of God. They believe the judgments of the tribulation days are not far away, and they seem to even rejoice that God will do His "strange work"—His work of fierce judgment. To all such, we would suggest that they consider, from the narrative of Jonah, that such an attitude to approaching judgment is an unworthy one. For Jonah stood on the threshold of the judgment of Nineveh, as we may be standing on the threshold of the final judgment of this age of grace. He was the "prophet of doom," and was instructed to cry aloud that Nineveh should be overthrown in forty days. But the whole narrative of the book is a revelation concerning the preaching of judgment unparalleled in the Bible, for as D. M. Panton points out: "The critical truth it states is this: prophecy of evil is delivered to defeat itself; destruction is foretold that it may never fall; Hell is disclosed in order that no man may ever enter in. If judgment were all, the supreme weapon would be silence." If God has not wanted to save Nineveh, He would have remained silent. He would not have sent His prophet to cry aloud in her streets.

But the rousing appeal brought a million souls to the realization of God, and we read that "from the least unto the greatest, even unto the king," they fell upon their knees—a penitent people. And what is quite startling, the prophecy was dead for we read in Jonah 3:10 that "God repented of the evil, that he had said that he would do unto them; and he did it not." In wrath, God had remembered mercy, for "mercy rejoices over against judgment." Even so in our day, it seems as if God's judgments must be impending. But if the Church gives herself unto prayer and repentance, and if men will turn unto God, as did the Ninevites of old, He who "delights in mercy" will spare mankind the indescribable horrors of the "day of the Lord."

JONAH'S EVIL ATTITUDE

But, observe the prophet's evil attitude in the light of God's acts of mercy. "It displeased Jonah exceedingly (literally, it was to Jonah a great evil)," and he was very angry" (Jonah 4:1). And here is a strange revelation. Jonah's own words prove that it was God's mercy which angered him: "I knew," he cried, long ere ever he came to Nineveh, "that thou art a gracious God, and merciful, slow to anger, and of great kindness" (Jonah 4:2). Think of it! A man had so misinterpreted his mission and his message as to be angry because God showed mercy instead of wrath! The very thing, the absence of which is the heartbreak of most who speak for God—no sobbing crowd, no repentance, no confession of sin—is a despair to Jonah, so keen that he hates his life. Pride makes his spirit so stiff and unbending that he prefers to charge God with evil than to melt.

A GRAVE PERIL

So prophetic teachers are confronted with a grave peril. To believe we have come to the end of

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the age, and that the signs of the times indicate that the coming of the Lord draweth nigh, and that God's judgments are impending, and not to cry out to God to show mercy upon an apostate church and a wicked world, is to hold an evil attitude toward approaching judgment. Jonah went outside the city to see what would become of it, and in a sulking spirit, said to God: "I do well to be angry." Had Jonah been armed with the lightnings of Elijah, or with the fire James and John asked from Christ, Nineveh would have been ashes. So in that pitiful figure, waiting for a thunder bolt, behold the peril of the modern prophets of God who, in a wrong spirit, look for the Coming of Christ.

Over against such an evil attitude to approaching judgment, we should hold with Peter, that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The delay in the coming of our Lord should not be measured by years or by centuries, but by divine purposes. There is a work to be done in this age, and God will not give the signal for the Return of His Son until the appointed hour. Divine timelessness directly affects the problem of the deferred advent. Since one day is a thousand years with Him, or a thousand years is as one day, we should remember that this age is but a moment in His sight. We may be impatient for the coming of Christ, but in the golden words of Augustine, "God is patient be-

cause He is eternal."

How often it has been said that while the New Testament abounds in promises of the Return of Christ and suggests that His Coming would be in the generation of the apostles, yet, since He has not come for nearly two thousand years, the promise was a false one, or the disciples misunderstood the teaching of Jesus. The world, misunderstanding the problem, makes a fearful miscalculation. "The wicked saith in his heart, God hath forgotten: he hideth his face, he will never see it" (Psalm 10:11). So they continue eating and drinking, marrying and giving in marriage until, without a moment's warning, the sudden crash of His advent will sweep the earth.

Now this long-suffering of God enormously magnifies His character. God must foresee a future of inconceivable horror to withhold his judgment, in view of the vile wickedness of man which covers the earth at this present hour. Why does God not rise up in His anger, and judge man in His wrath? The answer of Peter is that He does not wish that any should perish. The only hope of salvation for any man lies in "the self-control of God." What an astounding revelation! For God to repress Himself and allow man to go unpunished exhibits a power that is inconceivable. A volcano curbed requires vaster power than a volcano in action. As someone has said, "Herod unsmitten is a greater evidence of God's power than Herod smitten."

TRUE VIEWPOINT

So the Apostle discloses the

heart of God and gives us the true viewpoint as to how we should look upon the delayed coming of our Lord, for in II Peter 3:9 we have "the sob of God"—He does not wish that any should perish. And so He delays, and delays, and delays, for immediate judgment would mean immediate Hell. Therefore, how important it is that when we consider this delay, we should account for it in the right way.

In verse 15 Peter says we should be sure that we "account that the long-suffering of our Lord is salvation"—that is, see that we put this interpretation on God's strange inactivity. Remember that the delay is in order that men might be saved. So then, let the very deferred advent, as it were, "soak into us" God's delaying grace. Mockers may account it slackness; but we should account it salvation. We seize the delay in order to seize its redemption. Thus the deferred advent, as we confront it today, shows that a work of incalculable importance still remains undone. It may be the eleventh hour, but in that hour there is much to be done. We must never forget that we are to occupy till He comes. If He has not come, then there is but ONE thing for us to keep doing—to occupy the vineyard and to press ever onward in the fulfilling of the great commission, lest we be found wanting in the day of Christ.

For each generation of Christians owes it to the non-Christian world of its day to bear to it a full and complete testimony of the Gospel of God's grace. We must not think that this is impossible, for as far back as 1860, in an address given at a Missionary Conference held in Liverpool, England, the Earl of Shaftesbury said: "Do consider that at this moment the numbers of those who do not believe in the Name of the Lord Jesus Christ are ten, twenty, and perhaps thirty-fold more than those to whom the knowledge of salvation has been administered. Recollect that though this state of things be so, the world has for 18 centuries been in this condition, and during the latter part of these centuries, it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe fifty times over." Since this was true in 1860, and we have no reason to doubt the sincere word of such an outstanding Christian and world leader as the Earl of Shaftesbury, how much more is it true today when we have all the modern methods and means of communication and transportation which have been developed in the past half century? As never before the situation is unique in opportunity and in privilege, but also unique in danger.

MILLIONS NEVER REACHED

As long as there remains a single unoccupied field there is a terrible reproach upon the Name of Christ, and a sad reflection upon the loyalty of the Christian church. Yet the unoccupied mission fields are not one, but many. Sometimes we have been led to believe, by the remarks of some uninformed missionary representatives, that there are but few fields in all the world that have not yet been touched. But what are the facts? According to a report of the Foreign Mission Fellowship, in the heart of Asia there are some 35,000,000 of people unreached. This figure is broken up as follows:

Mongolia	2,000,000
Sinkiang	1,200,000
Tibet	5,000,000
Nepal and Bhutan	6,000,000
Afghanistan	6,000,000
Baluchistan	800,000
Russian Central Asia	15,000,000

In the heart of Africa it is figured that some 50,000 are unreached. "It is," so the report runs, "as if the United States had one missionary in Maine and one in Texas and not a ray of Gospel light between." In the heart of S. America there are some 20,000,000 unreached. It is reported that there is a section in South America in the center of the continent, which is some 2,000 miles from north to south and 1,000 miles from east to west; with probably three or four missionaries in it—"the greatest stretch of unevangelized territory in the world."

WE HAVE THE RESOURCES

Nevertheless, as great as the task is, we are fully convinced that the Church has the resources to

accomplish it if she will but avail herself of them. Nor is our first thought of financial resources, but rather that of the mighty power of prayer. Rober E. Speer said some time ago: "The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men, deeper far than the need for money, aye, deep down at the bottom of our spiritless lives is the need for the forgotten secret of prevailing world-wide prayer. The condition and consequence of such prayer is a new outpouring of the Holy Spirit. Nothing short of this new outpouring will ever solve the missionary problems of the day."

AN ADVANCE IN PRAYER

No missionary advance has ever been made until first there has been an advance in prayer upon the part of the Church of Christ. When we neglect prayer, how quickly we forget the pitiful condition of the heathen! We cannot feel deeply the tragic plights of our fellow-men as they sit in darkness and in the shadow of death, until and unless we give ourselves to prayer for them. Prayer makes us sensitive to the needs of our fellow-men, but it is only when we feel their needs that we respond either by way of consecration or by the giving of our gifts. May God stir us all to the high and holy mission of intercessory prayer.

WE HAVE THE MONEY

Furthermore, American Christians have the money. We need not plead our poverty, for we are not poor. In the face of the starving millions of other lands, and the drastic economic measures which other governments have taken in order to supply their people with sufficient bread to keep body and soul together, we must not deceive ourselves into thinking we do not have the resources to do this greatest of all tasks. World conditions growing out of the present war in different countries will throw the duty of world evangelization upon the shoulders of American Christians as never before. God has blessed this land with a lavish hand, with light and liberty, with gifts and abilities, with material bounties, and with strategic national and international advantages. Also we must not forget that we are making money upon the tragic misfortunes of this bloody war. Our shops are working day and night. Money is flowing more freely in our land. We must never forget that our prosperity is largely traceable to the colossal adversities of other people. If we do, it is as certain as the rising and the setting of the sun, God will judge us as a nation. As someone has expressed it: "We face the tragedy of a dying world and the pall of a nation rich beyond compare, called of God to service, and hesitating in her choice between a life of selfish indulgence and the life of sacrificial endeavor. This constitutes an emergency unparalleled in all the Christian centuries."

WE HAVE THE RESOURCES OF MAN POWER

And finally, we have the resources of man power. Millions of our men are now in our armed forces. Many of them are Christian young men. They will fight for their country as loyal citizens; but, oh, to challenge them with a challenge without an equal—the call of the Lord Jesus Christ to go forth and wage a good fight against the powers of darkness! There is still a great opportunity in the missionary enterprise of today for the heroic, plenty of need for the display of high courage and daring, and for the exercise of the highest gifts and abilities which you may possess. Let the heroic lives of David Livingston, Adoniram Judson, John G. Paton, Hudson Taylor and many others whom we might name, stir their imaginations until, in a moment of high consecration, they will dedicate themselves to the accomplishment of the unfinished task of the Church of Christ.

"The sunset turns across the sky,
Upon the air its warning cry;
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!"

"The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must in fervent haste proclaim."

Other Evangelists You Should Know

(Continued from page one)

gelistic work with headquarters at Clayton Street Baptist Church, Montgomery, Alabama. He has held revivals at the Southside Baptist Church, Montgomery, Clayton Street Baptist Church, Montgomery, and the Madison Avenue Baptist Church, Montgomery. He is beloved by his brethren here, and we unhesitatingly recommend him as a man of God.

"Hoyt A. Ayers."

Brother Barnard is not mercenary; he is a friend of the pastor, and builds up the people of God.

As a Bible teacher, Brother Rolfe Barnard would feel at home with the very best in America, and on my Bible conference platform, his depth of scholarship, his fervor of spirit, his clearness of teaching greatly endear him to the saints of God who know and love the Book. I am sure he ought to consider some Bible conferences where there are great groups of preachers assembled, as well as evangelistic campaigns.

Brother Barnard may be addressed at Clayton Street Baptist Church, Montgomery 5, Alabama, or in care of the Sword of the Lord Publishers, 145 N. Hale, Wheaton, Illinois.

Rev. William L. Taylor Enters Evangelistic Field Again

Last January it was my joy to be the guest of pastors of Brethren Churches in the Los Angeles area. We gathered in the study of the Second Brethren Church where Dr. William L. Taylor was pastor, for a half-day of prayer.

Dr. Taylor had a blessed ministry in the Second Baptist Church, Los Angeles, and was held in the highest regard by brethren ministers and many others in that area. However, even then he felt the deep stirrings of heart that made it almost impossible for him to stay in one church when the white harvest field of evangelism beckoned him.

I learned that Dr. Taylor, although he has had a happy two years in the Brethren ministry, is returning to his former connection with the Baptists.

Rev. William H. Clough, pastor of the First Brethren Church, Whittier, California, writes me about Brother Taylor, "He is a good man, loves the Lord and has a powerful message, a real evangelistic appeal. He came to our church in L. A. from the Haines Street Baptist Church in Dayton, Ohio. He did a fine work in Dayton, has done a good work in L. A."

Dr. Taylor may be addressed at 6000 Compton Avenue, Los Angeles 1, California.

Rev. F. A. Wirth Available for Revival Campaigns

Evangelist F. A. Wirth of Petersburg, Illinois, was for some years pastor of the First Baptist Church of Petersburg. I had the privilege of holding a campaign in his city, and I have long known of his successful evangelistic campaigns through southern and central Illinois. He is sound in faith, humble, very fervent in spirit, and a remarkably successful soul-winner. Just address him Evangelist F. A. Wirth, Petersburg, Illinois.

Evangelist Appelman In Minneapolis

Evangelist Hyman Appelman reports as follows:

"The Lord gave us beyond 250 by profession of faith and transfer of membership in St. Paul. Pray for us in the Northside Minneapolis Meeting now on."

"God reward you."
"Hyman Appelman, Hotel Nicolet, Minneapolis, Minn."

The north Minneapolis campaign closes July 30.

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Prayer Brought The Finney Revivals

(Continued from page two)

faithfulness to his promises and to Himself rendered it impossible that He should not hear and answer, that frequently I found myself saying to him, 'I hope thou dost not think that I can be denied.' I come with thy faithful promises in my hand, and I cannot be denied. I cannot tell how absurd unbelief looked to me, and how certain it was, in my mind, that God would answer prayer—those prayers that, from day to day, and from hour to hour, I found myself offering in such agony and faith. I had no idea of the shape the answer would take, the locality in which the prayer would be answered, or the exact time of the answer. My impression was that the answer was near, even at the door; and I felt myself strengthened in the divine life, put on the harness for a mighty conflict with the powers of darkness, and expected soon to see a far more powerful outpouring of the Spirit of God, in that new country where I had been labouring."

Dear readers, we can have again mighty revivals, if we wait on God, if we get it settled absolutely that only the Spirit of God can bring revivals, and if we are willing to pay any price in obedience and supplication to have His power upon us.

Praying Women Get Victory For Revival At Western, N. Y.

In this spiritually destitute region around Utica and Western, New York, God gave great revivals. Finney tells how his plain, bold preaching, condemning sin, was backed up by long years of secret prayer, and specially how godly women prayed down the power of God. He says:

"As soon as they recovered themselves somewhat, they besought me to remain and preach to them on the Sabbath. I regarded it as the voice of the Lord, and consented to do so. This was Thursday, at night. On Friday, my mind was greatly exercised. I went off frequently into the church, to engage in secret prayer, and had a mighty hold upon God. The news was circulated, and on Sabbath the church was full of hearers. I preached all day, and God came down with great power upon the people. It was manifest to everybody that the work of grace had begun. I made appointments to preach in different parts of the town, in schoolhouses, and at the centre, during the week; and work increased from day to day.

"In the meantime, my own mind was much exercised in prayer; and I found that the spirit of prayer was prevailing, especially among the female members of the church. Mrs. B. . . . and Mrs. H. . . . , the wives of two of the elders of

the church, I found, were, almost immediately, greatly exercised in prayer. Each of them had families of unconverted children; and they laid hold in prayer with an earnestness that, to me, gave promise that their families must be converted. Mrs. H. . . . , however, was a woman of very feeble health, and had not ventured out much, to any meeting, for a long time. But, as the day was pleasant, she was out at the prayer-meeting to which I have alluded, and seemed to catch the inspiration of that meeting, and took it home with her.

It was the next week, I think, that I called in at Mr. H. . . . s, and found him pale and agitated. He said to me, 'Brother Finney, I think my wife will die. She is so exercised in her mind that she cannot rest day or night, but is given up entirely to prayer. She has been all the morning,' said he, 'in her room, groaning and struggling in prayer, and I am afraid it will entirely overcome her strength.' Hearing my voice in the sitting-room, she came out from her bedroom, and upon her face was the most heavenly glow. Her countenance was lighted up with a hope and a joy that were plainly from heaven. She exclaimed, 'Brother Finney, the Lord has come! This work will spread over all this region! A cloud of mercy overhangs us all; and we shall see such a work of grace as we have never yet seen.' Her husband looked surprised, confounded, and knew not what to say. It was new to him, but not to me. I had witnessed such scenes before, and believed that prayer had prevailed; nay, I felt sure of it in my own soul.

"The work went on, spread, and prevailed, until it began to exhibit unmistakable indications of the direction in which the Spirit of God was leading from that place."

Do not blame preachers alone if there are no revivals! Any of God's people who want to meet God's requirements can so wait on God in prevailing prayer that He will bring the preachers, will use His own means, to bring about a great spreading revival, wrought in the hearts of the people by the Holy Spirit.

How Finney Won A Soul

Finney preached hard, often an hour or an hour and a half, but he often went from house to house in the daytime, having prayer in the homes. A daughter of a prominent family was deeply convicted, but the father and mother stood in the way. Finney went to the home, boldly accused the father and mother of hindering their daughter's conversion, though they were professed Christians. He insisted that they get on their knees with him to pray. Finney tells of the boldness with which he prayed.

"I was so earnest with them, that they both began to weep. My faith was so strong, that I did not trifle when I told them that I would not leave the house, until they would repent, and establish their family altar. I felt that the work must be done, and done then. I cast myself down on my knees and began to pray; and they knelt down and wept sorely. I confessed for them as well as I could, and tried to lead them to God, and to prevail with God in their behalf. It was a moving scene. They both broke down their hearts, and confessed their sins; and before we rose from our knees the daughter got into liberty, and was manifestly converted. She arose rejoicing in Christ. Many answers to prayer, and many scenes of great interest were presented in this revival."

Victory In A Hay-Loft; Secret Prayer

Finney's constant practice of long seasons of private prayer is illustrated by an incident that happened near Western, New York.

"There was one passage of my own experience that, for the honor of God, I must not omit to relate in this connection. I had preached and prayed almost continually during the time I had been at Mr. Gale's. As I was accustomed to use my voice in private prayer, for convenience's sake, that I might not be heard, I had spread a buffalo robe on the hay-loft; where I used to spend much of my time, when not abroad visiting, or engaged in preaching, in secret pray-

er to God. Mr. Gale had admonished me, several times, that if I did not take care, I should go beyond my strength and break down. But the Spirit of prayer was upon me, and I would not resist him; but gave him scope, and let out my strength freely, in pouring my soul out to God. It was November; the weather was becoming cold. Mr. Gale and I had been out visiting inquirers with his horse and buggy. We came home and went into the barn, and put out the horse. Instead of going into the house, I crept up into the hay-loft to pour out my burdened soul to God in prayer. I prayed until my burden left me. I was so far exhausted that I fell down, and lost myself in sleep. I must have fallen asleep almost instantly, I judge, from the fact that I had no recollection of any time elapsing, after the struggle in my soul was over. The first I knew, Mr. Gale came climbing up into the hay-loft, and said, 'Brother Finney, are you dead?' I awoke, and at first could give no account why I was there asleep, and could form no idea how long I had been there. But this I knew, that my mind was calm and my faith unwavering. The work would go on, of that I felt assured."

Does this not illustrate many plain promises of the Scripture? Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matthew 6:6). And again, we are reminded of Jacob's wrestling with the angel of God all night with God (Genesis 32:24-30). And Jesus went up into a mountain to pray and continued all night in prayer to God (Luke 6:12). The man who has victory with God in the prayer closet, will have victory with men in the public services.

Prayer Brings Revival To Rome, N. Y.

At Rome, New York, a marvelous revival spread, skeptics were converted, including two physicians and a bank president of Utica. The moral state of the surrounding country was profoundly affected for many years afterwards. How did this revival, resulting in hundreds of conversions, come about? Let Mr. Finney tell us:

"I should say a few words in regard to the spirit of prayer which prevailed in Rome at this time. I think it was on the Saturday that I came down from Western to exchange with Mr. Gillett, that I met the church in the afternoon in a prayer-meeting, in their house of worship. I endeavored to make them understand that God would immediately answer prayer, provided they fulfilled the conditions upon which he had promised to answer prayer; and especially if they believed, in the sense of expecting him to answer their requests. I observed that the church were greatly interested in my remarks, and their countenances manifested an intense desire to see an answer to their prayers. Near the close of the meeting I recollect making this remark, 'I really believe, if you will unite this afternoon in the prayer of faith to God, for the immediate outpouring of his Spirit, that you will receive an answer from heaven, sooner than you would get a message from Albany, by the quickest post that could be sent.'"

"I said this with great emphasis, and felt it; and I observed that the people were startled with my expression of earnestness and faith in respect to an immediate answer to prayer. The fact is, I had so often seen this result in answer to prayer, that I made the remark without any misgiving. Nothing was said by any members of the church at the time; but I learned after the work had begun, that three or four members of the church called in at Mr. Gillett's study, and felt so impressed with what had been said about speedy answers to prayer, that they determined to take God at his word, and see whether he would answer while they were yet speaking. One of them told me afterwards that they had wonderful faith given them by the Spirit of God, to pray for an immediate answer; and he

Great Union Revival, Bellingham, Wash., Dr. Joe Henry Hankins Preaching

(Continued from page one)

of sin and beauty of the Old Gospel story.

"The Happy Clarks of Philadelphia enriched the services in their gospel in song."

(Signed) R. Francis Hall

Dr. Edwards Sends Good Report

Last September Dr. Joe Henry Hankins held an evangelistic campaign in Wheaton College. Dr. V. Raymond Edman, who is always interested in soul-winning, and who is my good friend and a friend of Dr. Hankins, sends on to me a fine word about Dr. Hankins' campaign at Bellingham. Dr. Edman writes: "My dear Brother Rice:

"Word has just come to me from a minister of the Gospel in the Northwest, in which he speaks so highly of the ministry of our mutual friend, Dr. Joe Henry Hankins, that I wish to share it with you. In speaking of this recent 'very exceptional ministry,' he says of Brother Hankins: 'He is surely a precious servant of our Wonderful Lord. He was surely used of the Lord in our little city in giving us the greatest meeting in these parts for nearly twenty-five years . . . Scores were won to Christ and the cause of the evangelical ministry in our city was boosted tremendously. Unlike many union city-wide campaigns, I believe that we will have no bad after-effects. His campaign was surely as clean and free from commercialism as could be had.'"

"You will rejoice with us in the evidences of the good hand of the Lord upon this humble servant and his labor of love for the Most High. Sincerely yours in Christ, V. R. Edman."

Dr. Hankins Tells of Remarkable Crowds, Conversions, Convictions

From George, Iowa, where Dr. Hankins was in a big union tent campaign following the revival in Bellingham, Washington, our brother Dr. Hankins wrote July 11 to Miss Viola Walden, office manager for THE SWORD OF THE LORD. She sent the letter on to me and I was greatly blessed by his report, and I know that you will be. His letter follows:

"Dear Miss Viola: "We had a truly great meeting at Bellingham, Washington, in which the Lord gave us 312 conversions and a great number of rededications. We didn't keep any

added. The answer did come quicker than we could have got in answer from Albany, by the quickest post we could have sent."

"Indeed, the town was full of prayer. Go where you would, you heard the voice of prayer. Pass along the street; if 2 or 3 Christians happened to be together, they were praying. Wherever they met, they prayed. Wherever there was a sinner unconverted, especially if he manifested any opposition, you would find some two or three brethren or sisters agreeing to make him a particular subject of prayer."

"If such a state of prayer should be entered into by the Christian people of any community, God is bound to marvelously revive the saints in that place and to stir, convict and save a multitude of sinners. God has not changed! He still answers prayer for revival."

More about the great Finney Revivals next week.

record of the rededications so I couldn't even give a fair estimate of these. But there was a large number.

"I wish those who are saying that the day of great revivals and of mass evangelism is over, could have seen the crowds that came during the last week. The meeting was held in the high school auditorium that seats 1800. From Thursday night on we had the lower floor, which seats more than 1200, filled and 200 on the stage in the choir. For the two closing services Sunday afternoon and night both balconies were filled."

"I saw two of the most thrilling sights during the meeting I have ever witnessed in my life. The first was on the middle Sunday night of the campaign. We had two large prayer rooms which would easily accommodate 75 people each. At the close of the altar call I went back to these prayer rooms and they were both filled to the capacity and dozens of people standing in the hallway weeping over their sins and asking for someone to come and pray with them and help them."

"My second great thrill came on the closing Sunday. The caretaker did not open the high school doors until 7:30 p.m. and the service was to begin at 8:00. I reached the auditorium a few minutes before 7:30 and saw five or six hundred people standing out in front waiting for the doors to open, thirty minutes before time for the service to begin. These two experiences gave me the thrill of a lifetime and convinced me that there are still multitudes who are hungering for the old time gospel and that God still blesses it when it is preached."

"There were some outstanding conversions. I mention just a few of them: A woman 78 years of age who said she was the mother of 12 children and had 67 grandchildren and 16 great grandchildren, was gloriously saved. At one service a woman 75, another 72, and a man 72 were saved. The old man said, 'For the first time in forty years my heart is at peace.' But I think that perhaps the most telling conversion was a high school teacher. He is a musician and played for and sponsored dances. On Thursday night of the last week of the meeting he went to the prayer room, got on his knees, confessed his sins and was happily saved. Friday afternoon received a telephone call asking him to play for a dance that night. He said, 'I told them that I had been saved and they could count me out on that kind of things from now on.' Another high school teacher from a nearby town, a woman about forty, was saved. When she went into the prayer room a woman from that town said to me, 'I hope that woman is saved. I can't imagine her going into a prayer room. She is one of the proudest, hightiest women I ever saw. She is the greatest problem in our town.' I could go on telling of any number of such victories, but these will suffice to show what a real victory of the Holy Spirit was wrought in Bellingham."

"Yours in His dear name, Joe H. Hankins."

Dr. Hankins' home address is Route 3, Pine Bluff, Arkansas. We hope he will be kept busy in union campaigns sponsored by groups of churches in large auditoriums.

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